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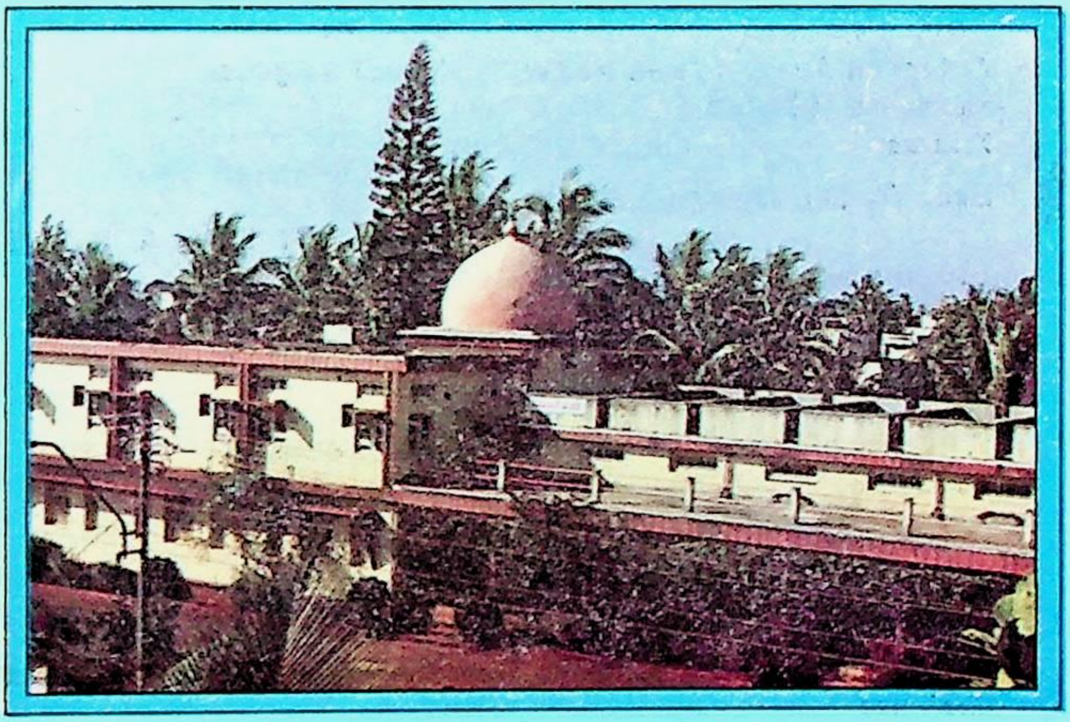

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ONE WORLD
ONE HUMANITY

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Prayer to Lord Shrikrishna

(After getting badly defeated by Pandavas in some battles, Duryodhan meets Bheeshma & asks him the reason. Bheeshma tells the reason is the protection of Pandavas by Shrikrishna, the Greatest of Gods & further describes to him His greatness)

Pitamaha Bheeshma tells Duryodhan what the sages & Gods have said in praise of Shrikrishna -

श्रृणु चेदं महाराज ब्रह्मभूतंस्तवं मम ।
वह्मर्षिभिश्च दैवैश्चयः पुरा कथितो भुवि ॥१॥

Oh king, listen, what the sages (Ṙshies) have said before in praise of Shrikrishna, which contains the essence of Brahma.

साध्यानामपि देवानां देवदेवेश्वरः प्रभुः ।
लोकभावनभावज्ञ इति त्वां नारदोऽब्रवीत् ॥२॥

Narad has said -

You are The Supreme God of all Gods & deities; you are the cause (and sustainer) of all the worlds & the knower of the workings of the minds of all.

भूतं भव्यं भविष्यं च मार्कण्डेयोऽभ्युवाचह ।
यज्ञं त्वां चैव यज्ञानां तपश्च तपसामपि ॥३॥

Markandeya has said -

You are the Past, the Present & the Future and also the essence of all Yagnas (Sacrifices) & Tapas (Penances)

देवानामपि देवंच त्वामाह् भगवान् भृगुः ।
पुराणं चैव परमं विष्णोः रूपं तवेतिच ॥४॥

Bhgawan Bhřgu has said -
You are the Supreme God of all Gods & the Formost and greatest manifestation of Lord Vishnu

वासुदेव वसूनां त्वं शक्रं स्थापयिता तथा ।
देवदेवोऽसि देवानामिति द्वैपायनोऽब्रवीत् ॥५॥

Sage Dvaipayana Vyas has said -
You are the God Vasudeo amongst all Vasues; you have enthroned Indra and you are the Supreme Lord of all Gods.

पूर्वे प्रजानिसर्गे दक्षमाहुः प्रजापतिम् ।
स्त्रष्टारं सर्वलोकानामङ्गिरास्त्वां तथा ब्रवीत ॥६॥

Sage Angira has said -
At the time of the first creation of human species, you were (the foremost & celebrated son) Daksha Prajapati, (Son of Brahma, amongst his ten sons) & the creator of all the worlds.

अव्यक्तं शरीरोत्थं व्यक्तं ते मनसि स्थितम् ।
देवास्त्वत्संभवाश्चैव देवलस्त्वसितोऽब्रवीत् ॥७॥
शिरसा ते दिवं व्याप्तं बाहुभ्यां पृथिवी तथा ।
जठरं ते त्रयोलोकाः पुरुषोऽसि सनातन ॥८॥

Sage Deval has said -
The unmanifested forms your body & the manifested resides in your mind. All the deities are also got created from your mind.
Sage Asit has said -
Your head occupies the Heaven, your arms the Earth & your belly all the three worlds. You are the everlasting Eternal Being.

एवं त्वामाभिजानन्ति तपसाभाविता नराः ।
आत्मदर्शन तृप्तानामृषीणां चासि सत्तमः ॥९॥

Thus you are known by those who have high attainment through penance and in the eyes of those sages who have realised you, you are the highest existence (the Supreme Lord).

राजर्षीणामुदाराणामाहवेष्व निर्वतिनाम् ।
सर्वधर्मप्रधानानां त्वं गतिर्मधुसूदन ॥१०॥

Oh Madhusudan, you are the Refuge of all those great kings who do not retreat from wars and also the home of all those who follow different disciplines of philosophies.

इति नित्यं योग विद्भिर्भगवान् पुरुषोत्तमः ।
सनत्कुमारप्रमुखैः स्तूयतेऽभ्यर्च्यते हरिः ॥११॥

The greatest of yogies - Sanatkumar being their chief - always worship thus Shri Hari with songs in His praise.

एष ते विस्तरस्तात् संक्षेपश्च प्रकीर्तितः ।
केशवस्य तथातत्वं सुप्रीतो भज केशवम् ॥१२॥

Oh king (Duryodhana), I have thus described the form & greatness of Keshav in short as well as in detail. Now worship Him with a satisfied mind.

> *There was a blinding darkness spreading everywhere which made it impossible for him (Sadhak) to see. But gradually the door of the palace of spiritual experience opened out. The three things that helped him to open the door were the grace of God, the power of the Guru, and the company of saints. It is on the account of the combined effects and the commulation of these three forces, that he was able to enter the palace of spiritual experience. The key was supplied to him by Divine Grace; his Guru gave him power to open the door; and then the door opened.*
>
> **(Pathway to God in Kannada Literature P.P. 152-153)**

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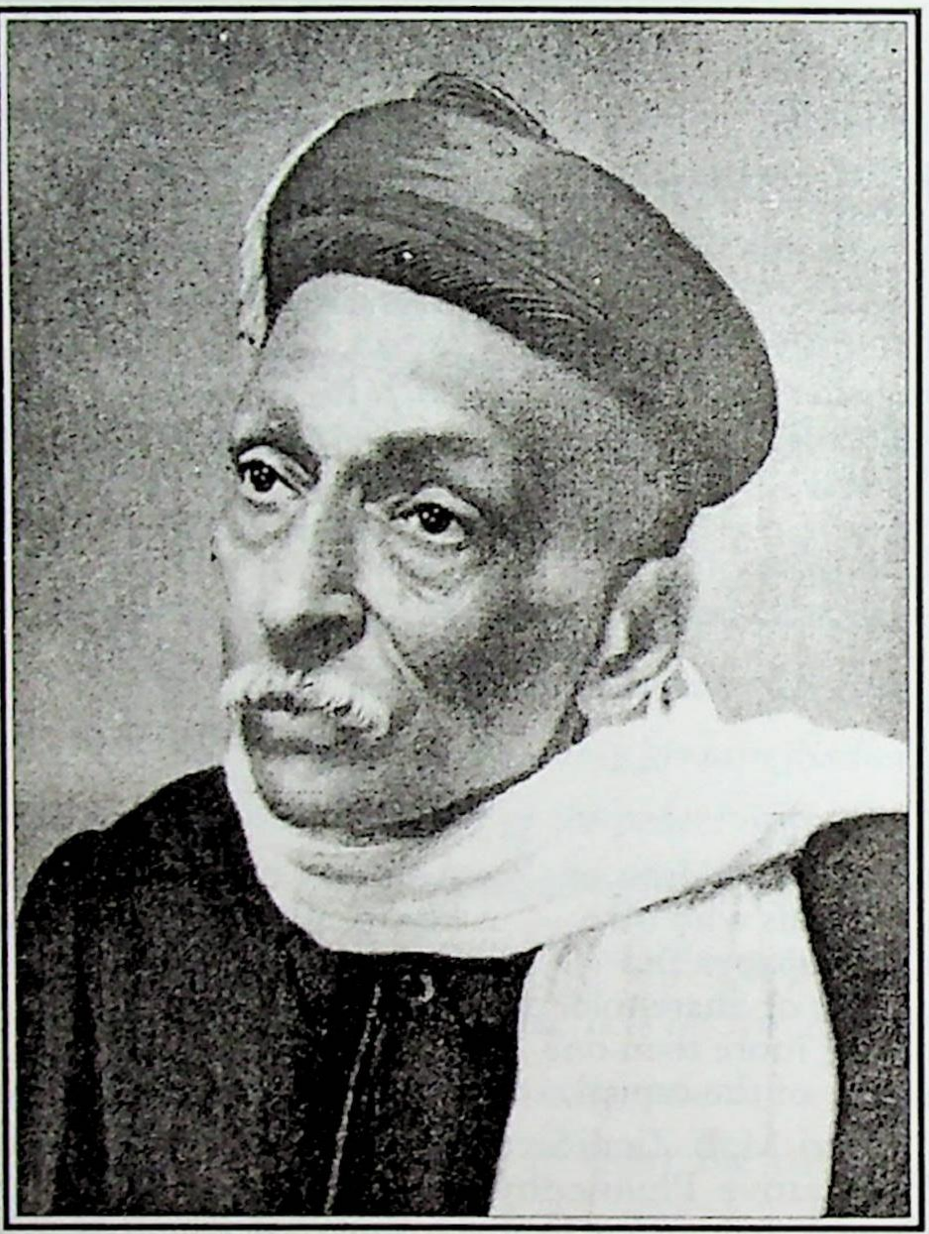

Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudev.....

People do not see the coming into being and passing away of this tree of Existence, and hence they falsely call it eternal... As cycle succeeds cycle, or as a part of sugarcandy succeeds another part, as the year that goes is the cause of the year to come, as the water flows past and another quantum of water comes to take its place, similarly, this tree of Existence though really non-existent, is yet vainly called real. As many things may take place in the twinkling of an eye,... as a ring which is made to whirl on the ground, seems as if to have stuck to it on account of its great speed... even likewise, does this Tree of Existence come and go, and yet people call it eternal. It is only he who contemplates its infinite speed and knows it to be momentary,... may be regarded as having known the Real.

- (Mysticism in Maharashtra P.60)

❑ ❑

A thing might be unreal, but the effect might be real... Shankaracharya in his 'शतश्लोकी' , *how an unreal cause might produce a real and yet beneficial effect :* स्वप्ने मंत्रोपदेशः श्रवण परिस्थितः सत्य एष प्रबोधे। *The Mantra, which a Guru may give to his disciple in a dream, may become real and fructuous during his life, as it did in the case of Tukaram. So both from the side of bad effects and good effects, unreality may lead to reality. We have thus seen that these great writers such as Plato, Vidyaranya, Shankaracharya and Kashmiri poet, in order to befool the understanding of people and to tell them of the limited power of their intellect, dwell on contradictions, and say it is not by intellectual endeavour alone that we can hope to reach Absolute.*

- (Pathway to God in Hindi Literature P. 13 & 14)

❑ ❑

EDITORIAL

Reorientation of Contemporary Man

There was a time when religious leaders, social stalwarts and learned philosophers used to lead the civilizations and societies and mould human life. The rule of law and management of wealth was left to the monarchs, kings & traders. So were the Greek, Roman, Indian & Chinese civilizations, when learned men moulded human life, with morality, ethics, altruism, progress of arts and sciences as they then existed, as the base for prosperity of various societies. There were battles, wars & revolutions, but after a lapse of time, the societies used to settle down to the usual human affairs, may be with some changes in attitudes towards life in society.

The first world war (1914-18) and the second one (1938-44) saw changes that were far-reaching in their effects on the affairs of the world. The first world war saw the birth of capitalism, communism & socialism as separate systems of governance, while, the second one and the period later on saw the great leap of progress of science and technology, which affected the life of man all over the world. The progress of air-travel cut the distances between countries within hours, which were once counted in days & months. With satellites, space voyagers, television & the present information technology, the contact distances, anywhere to anywhere, came down in terms of seconds and minutes. The whole world become one market place and the welfares of various societies in different countries with their economies & industries inevitably got interlinked. The world became one village, where one can hop down from house to house and mop up wealth, if he can, to fill his pockets.

The atomic, sub-atomic, molecular and space sciences & technologies, not only brought the man nearer to mastery of the processes of nature and cosmos, but also gave him great powers of devastation in case of wars. The realisation that great irreperable devastations will be caused by the use of atomic weapons may deter the powers that be, if they remain sane enough to recoil from the temptation to press the button to unleash the weapon system in a fit of vengeance, or like a school boy shooting a revolver aimed at his mates as an effect of the horror/terror films to which he is exposed for the fun of it.

The fall-out of this great leap of science technology economy and industry is already experienced in the form of misuse of drugs and the enormous wealth manipulated in the process, smuggling & terrorism, first started by handful of men, which then grew into an international network of rackets, difficult to be tackled expeditiously, though in meanacing proportions, endangering lives of peaceful law-abiding citizens.

Though man is filled with pride with the progress of science through newer and newer discoveries about nature & cosmos, which bring him nearer to the might of the Almighty, the social thinkers and men in governance are alarmed by the dread of this inevitable fall-out in the form of the criminality, murders, suicides and manipulations of economy, giving rise to search for remedies. The shooting of revolvers amongst school children, who are universally accepted as images of innocence, makes one aware that something has seriously gone wrong in the social fabric and needs urgent attention. Children are susceptible to all that they see and hear in their surroundings during their formative years.

In this context, the Reorientation of Contemporary Man and the processes available for the same is engaging the thoughts of social scientists. Meditation processes alongwith yogasanas as enunciated in Indian Philosophy are being tried in schools to improve the mental makeup of children and also in jails to reform criminals. Both have raised hopes of success. The international Economics Conference held in Davos in Switzerland attended by the President of USA, Prime-minister of Britain and many commercial giants & finance ministers in January 2000 had invited Shri S. N. Goenka the founder of Vipassana Meditation Centre in Mumbai and an eminent authority on Vipassana Meditation, to give talks to the gathering on "thinking rightly", "Meaning of true happiness", "Anger & how to deal with it" & "Death; exploring the taboo".

The ancient Indian sages did not go in for a doctrinal set of rules to call it a religion to be followed by a society and the individual for their well-being and progress. But went in for search of universal truths and a scientific way of life. In their mystical experience in deep trance (Samadhi), they could transcend their minds beyond time and space and see the panorama of creation of the earth and the universe, its various stages of evolution, destruction and recreation. Likewise, the evolution of life, animate and inanimate, its evolutionary stages, cycles of births & rebirths, as well as species without bodies, existing as highly evolved souls as various deities, gods and goddesses, apart from the Supreme being. In a way, they were far in advance of the present day science.

Objectively seeing all this panorama of the Universe, they came to the conclusion that every individual has two aspects of life the outward and the inward, the apparent & the real or the body & the mind. The real man is the mind, which is the driver of the body, the driven vehicle. If the imaginations of the driver go wild, the vehicle gets driven to the precipice and likely misfortune. Hence the essential need to train the mind of every individual such that he does his duty with requisite wisdom & discrimination even in difficult situations. They need the method of yogasanas & meditation to elevate the mind above greed & evil thoughts. They offered a model for an individual in society. The rigid family system takes care of the emotional upbringing of the children and regulates the craze for comforts & pleasures of the body. Once attributes of mind are considered superior to pleasures of the body, disproportionate incomes are frowned upon and supposed to be ploughed back into the society in convenient ways for its welfare and needs of the poor. Boys in the formative years of 8 to 20 years of age are taken to hermitages in forests to study with their teacher who would be a model for behaviour & values in life. The students would be back in society with a mature mind to take up duties as a householder.

The whole life span is divided into four sets viz. the student life, the house-holder's life, the retired life of seclusion in forests (when body cannot sustain hard work but can engage in light work like education of boys in hermitage, compiling their knowledge of experience etc.), and the last one of renunciation of all worldly life to depart calmly from this world. The progress of the mind is given utmost importance as the impressions on the mind accumulate birth after birth & the progress of the mind with moral & mental disciplines is a continuous timeless process leading towards the state of the Supreme Being.

The Indian Philosophy sets the above model as the ideal for the individual. The circumstances and aspirations of contemporary individual are different in different countries & societies. Therefore a particular society has to carry out its own introspection and set the final and intermedial goals and create conditions to facilitate the individual to mould oneself.

As far as the children are concerned, there can be no two opinions that they are the future generation and their surroundings should be healthy & peaceful. Need will be there to look into the TV, internet & other media as to the material they circulate like horror and terror films etc. that are not to be seen by children. Freedom of expression should not mean freedom to spread ideas of criminality & other evils amongst children. Alternatively, schools should be in such mountainous resorts where these media are not available.

In this context, it will be worthwhile to mention the example of Ladakh in the north-west corner of India. Contrary to turmoil in adjoining Jammu & Kashmir, the Ladakhies have deep commitments towards their land. Until 1974, everything was fine and there was no problem. Later, tourists from western countries started visiting, attracted by the serene beauty of the land. Local youth were exposed and tempted towards their liberal behaviour and attitudes. One of the tourists was Helena Norberg Hodge, a linguist and an active member of the international society for preservation of Ecology & culture. She sensed what was happening, learnt the local Tibetan language, formed a group from amongst themselves to preserve their culture from the untoward exposure. She was surprised by the intimate bond of the

Ladakhies with all their families, land & environment. She wrote a book "The Ancient Futures : Learning from the Ladakhies". It got translated in forty languages. One Col. Prithvi Chand had a dream in 1948, that his land is in danger. He recruited lamas into his Ladakh Scouts, which later became the Ladakh Regiment of the Indian Army and showed its mettle in recent Kargil battles and won bravery medals.

Even the Tibetans living in their mountain side refugee colonies are deeply intimate with their religion and culture & follow their traditional activities meticulously.

Chemistry Nobel - Laureate Prof. Richard R. Ernst, while delivering his lecture on "Science in the III millennium; expectations between Hope & Concerns" in January 2000 in Mumbai, said "India could once again become the cradle of a new school of thought to influence the Global Scenario. India's contribution towards a new ethical foundation, could turn the wheels of history in the right direction. The ancient Hindu Role Model for a high caste male is seldom being practised to its full extent. The four stages of the model were the student, the householder, the forest dweller and the Sanyasi. It is hard to believe that 3000 to 4000 years of philosophical & religious development should not influence our attitudes towards nature, science & technology. We need a unified ethical system of values for the beneficial development of science & Technology on Global Scale."

The need for a Global Reorientation of Contemporary Man cannot be more eloquently emphasized. The ancient Indian philosophical model with its universal truths and scientifically planned way of life without dogmatic or doctrinal approach, not objecting to any religion or Faith, needs consideration by all societies of the world towards Universal Ethics.

❑❑

Śankarācārya's Ātmabodha

Part - I

There were in ancient India many schools of Vedānta philosophy. One of them was the Vedanta of Monism-alone (Kevalādvaita). It was championed by Adya Śankarācārya who treated it in his various works, in different ways. Among such works is his a small tract called Atmabodha. This work is fully explained in this article.

The title Atmobodha :

The title Ātmabodha means knowledge of Ātman[1] [= the Self]. Atman in Śankarācārya's philosophy is the unique, non-dual, ultimate reality. The knowledge[2] related to this Atman is contained in this work; hence it is called Atmabodha.

Here, in passing, two facts deserve to be mentioned :- (1) Śankarācārya uses the word 'paratma' (Highest Self) (St. Nos. 27, 41), and the word 'paramātma' (Supreme Self) (St. No. 30) as synonyms of Atman. (2) In Śankarācārya's view, Ātman is the same[3] as Brahman. Hence, employing the word Brahman also, Śankarācārya has described the ultimate reality. (See:St. Nos. 36, 55-57, 59-64, etc.).

The text of Atmabodha :

Three printed texts of Ātmabodha were[4] available to me. For the present article I have used the Pune-version of Atmabodha containing 68 verses. This Pune-version like the other two versions contains some misprints. I have corrected them. Further, there are some different readings in the three versions of Ātmabodha. Most of them are minor and not significant ones, and hence are not mentioned here. Only important readings however are considered in this article.

Peculiarities of Ātmabodha :

The following peculiarities of the work Ātmabodha are noteworhy :-

(1) A Maṅgala (= some kind of benediction, blessing, prayer, etc.) was expected, in accordance with the ancient tradition, at the beginning of Ātmabodha. But Ātmabodha does not contain such[5] a maṅgala in so many words. However the word Atman occuring in the beginning, in the middle, and at the end of the work can be said to perform the function of Maṅgala.

(2) The first 67 stanzas are in Ānustubh metre, while the last 68th verse is in Indravaṁśā metre.

(3) Very lengthy compounds are rarely found in this Atmabodha. Generally its language is simple.

(4) The Sanskrit language of Atmabodha has been adorned with the use of literary ornaments[7] like Upamā (simile), etc.

(5) Similes have been profusely employed in order to make the subject easy to understand.

(6) As per the title Ātmabodha, Ātman is the topic of discussion. However the word Brahman occurs suddenly in Verse No.7. So also while the discussion of the nature of Ātman is going on, the word Brahman occurs in, Verses Nos. 31 and 45. But this is not surprising, as according to Śankarācārya, Atman is the same as Brahman.

(7) A few words regarding the location of certain verses are necessary here. The stanzas Nos. 54-56 and 60-61 contain the refrain "tad brahmetyavadhārayet". But Verses Nos. 58-

59 occuring in between the above-mentioned two groups of stanzas do not contain that refrain. This looks rather awkward.

For whom is Ātmabodha intended ?

Ātmabodha is not intended for all and sundry. This can be explained thus :-

Ātman / Brahman is the only one ultimate reality. This world is superimposed[8] on Ātman, due to Nescience. All worldly dealings of men in this superimposed world are also based on the mutual superimposition of Ātman and Anātman (= non-Self) things like body, senses, mind, etc. Hence in the empirical dealings, men who say "I, me, mine" become agents of actions and enjoyers of fruits of actions, and they consider themselves to be happy or sorry. Out of such men, someone gets disgusted with the worldly life. Then for release from sorrow or pain and for peace, he wants to turn to philosophy, and in due time he becomes ready to study the Vedānta of Monism-alone. In other words, the work Ātmabodha is intended for such a person who is qualified for its study. To such a qualified man the Ātmabodha points out :-

Brief contents of Ātmabodha :

To secure release from sorrow or salvation, knowledge (of Ātman) is the only means or way. This knowledge pertains to the Self. This Self is quite different from the body, senses, mind, etc. He is eternal and is of the nature of existence-sentience-bliss. This Ātman is the same as Brahman that is eternal and is of the nature of existence-sentience-bliss. The so-called individual soul (jīva) is the same as Ātman / Brahman. This identity of individual soul and the Self is to be known from Vedic statements like "Thou art that" (Tat tvamasi), etc. But mere verbal knowledge that the individual soul is the same as Ātman is of no use. The identity has to be directly realised. For that purpose, first of all śravaṇa (hearing) and manana (thinking) of the Self are essential. Then one has to constantly contemplate on Ātman, after sitting at a solitary place, with the control of senses and the mind. Then due to this constant contemplation (nididhyāsa), there takes place direct realisation (sākṣātkāra) of Ātman. This realisation of the Self removes Nescience. Due to removal of Nescience, the individual soul becomes liberated in this very life (jīvanmukta). Later on, when the limiting adjuncts (upādhi) like the body, the senses, etc. are destroyed after death, there is release after death (videha-mukti). Release is nothing but pure bliss. Thus in this world there is nothing more important than the Ātman.

Now follows the text of Ātmabodha alongwith translations[10] and explanation.

Text, translation and explanation :

तपोभिः क्षीणपापानां शांतानां वीत-रागिणाम् ।
मुमुक्षूणामपेक्ष्योऽ यमात्मबोधो विधीयते ॥१॥

(Here) has been composed this work (named) Ātmabodha which is useful for (those) spiritual aspirants whose sins have been destroyed due to (practice of various types of) penances, who are peaceful (in mind), and whose love/attachment (for worldly things) has been removed (1).

Expl. : Knowledge of the Self secures salvation. Hence for the sake of those men who earnestly desire release, this tract Ātmabodha containing knowledge of the Self has been composed by Śankarācārya.

This short book Ātmabodha is a śāstra[11] dealing with Monism-alone. According to ancient tradition, a śāstra needs four requisites[12] (anubandha). The four requisites of śāstra on Monism-alone are the same for Ātmabodha. Out of the four necessary things, only one namely the person qualified to study (adhikārin) has been expressly mentioned in this first verse of Atmabodha. A man who wants to study a certain śāstra has to possess certain qualifications. Such a person with the essential qualifications is called an adhikārin. Now, the adhikārin for the study of Atmabodha ought to be of the following type :

(a) By the practice of various types of penances, the sins of the man must have been destroyed. The sins must be destructed prior to the study of this Atmabodha. Such destruction of sins is possible through the practice of penances[13] namely expiations (prāyaścitta), vows like Cāndrāyana and various upāsanās.

(b) He is peaceful in his mind. (c) He is devoid of attachment. (d) He is desirous of salvation. – These last three – (b) to (d) – qualifications indicate that the adhikārin must possess the four-fold means (sādhana - catuṣṭaya) which is as follows :-

(1) He must have the discrimination between the eternal and the non-eternal. He must know that Brahman alone is eternal, while everything else is non-eternal. (nityānitya-vastu-viveka).

(2) He must not entertain any desire to enjoy the enjoyable things in this world as well as in the next world. He must have detachment from the desire to enjoy (ihāmutrāratha-phala-bhoga-virāga).

(3) He must possess the excellence of six things like śama, etc. (śamādi-ṣat-sampat). These six things are śama (control of mind), dama (control of senses), uparati (cessation), titikṣā (tolerance), samādhāna (concentration), and śraddhā (faith). Śama is mainly responsible for the peace of mind.

(4) He must have an ardent desire to get released from the bonds of actions and the fetters of the cycle of birth and death (mumukṣutva).

This Ātmabodha is useful to such an adhikārin.

* * *

Here a question may arise : Why is the knowledge of the Self necessary for salvation ? Are there no other means to procure liberation ? These queries are answered in the Verse No.2.

(2)

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैक-साधनम् ।
पाकस्थ वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥२॥

Knowledge (of the Self) is the direct means of release as compared to other means (intended for release). Just as fire is (most) essential for the preparation of food (so also knowledge is essential for liberation). Redemption is not accomplished without knowledge (2).

Expl. : There may be some means leading to salvation. Yet knowledge alone is the direct and most important means of release.

Corn, water, pot, stove, etc. are necessary to prepare food. But fire is the most important factor for preparation of food. Without fire food cannot be made ready. Likewise without knowledge liberation cannot be accomplished. "Release results from knowledge alone", says an Upaniṣad. According to Śvetāśvatara Upaniṣad, there is no means for release except knowledge (nānyaḥ panthā vidyate' yanāya - 6.15).

Now, what is this release (mokṣa) ? Mokṣa is the release from empirical life arising from Nescience (avidyā). Empirical life (samsāra) is nothing but the cycle of births and deaths. Hence mokṣa means release from births and deaths. Now, the cycle of births and deaths is due to actions. Hence release from births and deaths means release from the fetters of actions. Because of actions, a man has to suffer pain and pleasure. So release from bonds of actions means release from pain and pleasure. According to the Monism-alone, mere absence of pain is not liberation. Constant joy / bliss is the nature of release. Now, this constant joy is the nature of Ātman / Brahman. So redemption means to be identical with Brahman (Brahma-bhāvaśca mokṣaḥ). This liberation is the highest aim of human life. Further, this aim is individualistic in the sense that it is to be obtained by an individual only.

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There is bondage of actions and the cycle of births and rebirths due to Nescience. A question may be raised : Can this Nescience not be destroyed by actions themselves ? This question is answered in the next third verse.

Notes :

1. Often in this article the word "the Self" (with the S capital) is used in the sense of Ātman that is the ultimate reality.
2. The Sanskrit word Ātmabodha is a genitive Tatpuruṣa compound. Its explanation is :- 'Ātmanaḥ bodhaḥ.' Now here 'ātmanah' is "karmaṇi ṣaṣṭhi indicating that the word 'ātman' is the object (karman) of bodha (knowledge). Hence the word ātma-bodha means knowledge related to Ātman.
3. आत्मा च ब्रह्म I Śaṅkarācārya's commentary on Brahmasutra.
4. These three printed texts are as follows :- 1) The text of Ātmabodha included in "श्रीशंकराचार्य-विरचित-प्रकरण-ग्रंथा:" published by Oriental Book Agency, Pune. 2) The text published by Shree Gajanan Book Depot, Bombay. 3) The text published under the caption "Kasi Sanskrit Grantha-mala" by Chowkhambha Sanskrit Series, Varanasi.

   The Pune-version consists of 68 verses. The Bombay-edition contains a verse beginning with "etasmājjayate" etc., which is found neither in Pune-edition nor in the Varanasi-version. That is why the Bombay-text contains 69 verses. The Varanasi-edition drops out a verse beginning with "Upadane' khile" which is present in both Pune and Bombay versions. Hence the text of Varanasi-edition includes 67 stanzas.

The Verse namely "etasmājjāyate", etc. in Bombay-edition is not proper at its place. The verse beginning with "upadāne' khile" etc. is essential from the view-point of the subject-matter. In view of these two points, the Pune-version of Ātmabodha has been taken here as the standard one.

5. It is noteworthy that the maṅgala in expressed words is absent in some other works of Śaṅkarācārya such as Tattvopadeśa, Laghuvākyavṛtti, etc.

6. The literary ornaments used in Ātmabodha are :- Upamā (St. 2, 3, 5, etc.), Utprekṣā (St. 4, 15, 19, etc.), Rūpaka (St. 42, 50, 66, etc.) and Anuprāsa (St. 6, 9, 10, etc.)

7. Following features in the use of similes are noteworthy :- (a) There are sometimes two similes in one and the same verse. e.g. St. 44, 52, 43, 53, etc. (b) The words indicative of comparison used are 'iva', 'yathā', 'tulya', and the suffix 'vat'. For instance :- Tulya :- St.6. Iva :- St. 4, 8, 19, 37, 43, 59. Yathā :- St. 7, 10, 15, 16, 20, 22, 24, 29, 44, 53, 63. Vat :- St. 2, 3, 5, 9, 11, 17, 18, 21, 27, 28, 31, 35, 39, 44, 45, 46, 48, 49, 51, 52, 56, 62, 65, 66. It is clear that the similes indicated by 'vat' are more in number.

8. See :- अधिष्ठानं परं ब्रह्म सच्चिदानंद - लक्षणम् ।

तत्राध्यस्तमिदं भाति नामरूपात्मकं जगत् ॥

- शंकराचार्यकृत सर्ववेदांतसिद्धांतसार संग्रह. ८७९-८८०

9. See 'Śaṅkarācārya's introductory commentary on Brahmasūtra.

10. When one is reading Ātmabodha, one should constantly keep in mind the two view-points which are insisted upon by Śaṅkarācārya. (1) From empirical or worldly point of view (vyāvahārika dṛṣṭi), the world, etc. are as good as real. (2) But from the transcendental or real point of view (pāramārthika dṛṣṭi), the world is unreal and the individual soul is identical with the Self.

11. Here the word 'śāstra stands for that book which for the sake of a disciple treats of the ultimate reality namely Ātman :- शास्यते शिष्येभ्यः अनेन प्रतिपाद्यते तत्त्वं, इति शास्त्रम्।

12. Anubandha of a śāstra is a thing that is connected with that śāstra. There are four anubandhas which are as follows :

(a) Adhikārin :- The person who possesses essential qualifications to study that particular śāstra is the adhikārin.

(b) Viṣaya :- The subject-matter of that śāstra is the viṣaya.

(c) Sambandha :- The relation of the subject-matter with the book that discusses the subject-matter is known as the sambandha.

(d) Prayojana :- The purpose of that śāstra is called the prayojana.

The three anubandhas except the adhikārin are to be understood here. Ātmabodha treats of the subject-matter namely knowledge of the Self. And securation of salvation is the purpose of this work.

13. See :- प्रायश्चित्तानि पाप-क्षय-साधनानि चांद्रायणादीनि । उपासनानि सगुण-ब्रह्म-विषय-मानस-व्यापार-रूपाणि शांडिल्य-विद्यादीनि । (सदानंदकृत वेदांतसार)

(To be continued....)

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The Ethics of the Upaniṣads

(Lecture delivered by author in ACPR Belgaum on 26-1-2000)

The Upaniṣads are the sources of moral and spiritual knowledge. The Upaniṣads form the concluding portions of the veda and hence they are called vedānta. The Upaniṣads are given the status of śruti-pramāṇa i.e., the unique source of scriptural knowledge which is a blend of moral and spiritual knowledge. The Upaniṣads accordingly function as the source of self-knowledge and knowledge of ethical values. From logical point of view, moral knowledge is the means for self-knowledge both in its subjective and universal aspects.

Since the ethics of the Upaniṣads is normally defined as the study and practice of ethical values or morality viz. (dharma) it is necessary to analyse the nature, scope and purpose of dharma in the Upaniṣads.

An estimation of the value of the ethics of the Upaniṣads depends on the logical implications of the ideal set forth in the texts. The Upaniṣads have the ideal of realising the God. The world issues from God, and seeks its rest in God. And ethics is subsidiary to this goal. Duty is a means to the end of the highest perfection. Moral conduct is self-realised conduct in which weakness and selfishness of empirical self are removed. Dharma as morality is conducive to one's own well-being (abhyudaya) as well as to the good of others. *The doctrine of dharma* implies that there is the connecting link between virtue as practiced here and its reward which will be accrued here after. Consequently the knowledge of moral good is beyond the reach of common experience and hence it requires a unique pramāṇa in order to generate moral knowledge in us. The knowledge of right and wrong normally springs from moral faculty namely conscience or it may be derived from the scriptures like Upaniṣads.

Moral actions are in the form of voluntary acts, they may be obligatory, permissible or forbidden acts. (Taittirīya Upaniṣad and Śāṃkara-bhāṣya normally consider obligatory acts).

It is necessary to understand the concept of 'dharma' according to the Upaniṣads.

The text of Taittirīya Upaniṣad (i.xi.i.) consists of certain moral imperatives namely 'satyam vad' (speak the truth), dharmam chara (practice righteousness), svādhyāyanmā pramadhaḥ (make no mistake about study) Satyānna pramaditvyam (There should be no in-advertance about truth), dharmanna pramaditavyam, (There should be no deviation from righteous activity). Kuśalānna pramaditvyam (Do not neglect self protection), svādhyāya pravachanābhyaṃ na pramaditavyam (Do not be careless about learning and teaching).

In this moral code there is a Set of moral rules which are both affirmative and negative imperatives. For clearer and comprehensive understanding of moral imperatives, it is necessary to consider the views of Śri Śaṅkarācārya.

(i) Satyam vad : Speak truth. This imperative implies that one should utter a reliable or true sentence and a sentence is true if it corresponds to fact. And appropriate knowledge, comes through the corresponding pramāṇa(s). Accordingly a speaker must have knowledge of facts prior to common communication; and it is a necessary condition for successful communication; observance of verbal truth is consistent with the nature of the self also. Next 'satyāt na praṁaditvyam' there should be no negligence about truth. Falsehood should not be uttered even through forgetfulness. Otherwise, there would have been a mere prohibition of untruth- fulness.

(ii) **Dharmam cara** : Practice righteousness. Here the word 'dharma' (righteousness) is a generic term for all that is to be paracticed. Dharmāt na pramaditvyam : "Since the word 'dharma' relates to practices to be undertaken, the pramada as in advertence consists in not undertaking the practices, and that should not be the case". Consequently righteous actions should (must) be undertaken. The term 'kuśalāt' implies an action meant for one's own protection must be undertaken. Further, svādhyāya is learning and pravacana means teaching and there should be no carelessness about them; thus they should be regularly practiced.

There are also other moral imperatives in the next section of the Upaniṣad (1.xi-2). The works that are not blameworthy are to be resorted to, but not others. These actions of ours that are commendable are to be followed by you but not others (yānyamkam sucharitāni, tāni tvayopasyāni. Then, should you have any doubt with regard to duties or customs (dharma kāmah) you should behave in those matters just as Brahamanas (learned people) do, who may happen to be there and who are able-deliberatores, who are adept in those duties and customs who are not directed by others, who are not cruel who are desirous of merits. This is the injunction (ādeśaḥ) this is the instruction (upadeśaḥ). This is the divine behest (anuśaśanam). This is how the meditation is to be done (evamupasitavyam).

On Śaṅkara's view those activities that are not blameworthy, constitute the conduct of the good people and they are to be resorted by you. And others that censurable are to be shunned, though they may be followed by the good people. The good conducts of teachers not opposed to scriptures are to be performed by you. While you are conducting yourself, at any time should there be in your mind doubt with regard to the karmas, rites and duties inculcated by the vedas and smṛtis or with regard to conduct pertaining customary behaviour, should there be doubt then you should behave in that manner in the manner in which those brāhmanas (learned people) may behave. Here, anuśāsanam means the direction of all those who are accepted as authoritative. This should be meditated on and thus must this be meditated on. The repetition is to show solicitude. There is also an interesting and important question concerning the role of moral actions in relation to knowledge and liberation : Whether the supreme goal (liberation) results from moral actions alone, or from karma added by knowledge or from the combination of karma and knowledge or from knowledge aided by karma or from knowledge alone. It is true that the vedas display considerable solicitude for moral actions and also karmas like agnihotra, which involve great effort, moral actions become helpful to the rise of spiritual knowledge, because some persons are observed to be non-attached to the world by virtue of the results of the moral actions performed in the past. And again since moral karmas are necessary to enlightenment, the vedas make greater effort with regard to them; moral actions are helpful to the rise of enlightment. Śri Śaṅkara also says that there is surely no such rule that knowledge arises from the mere elimination of the obstruction alone but as a matter of fact moral acts and virtues like non-injury, celibacy etc; are also means or necessary conditions to enlightenment; and also hearing, thinking and meditating are the means for the illumination.

Accordingly moral actions are indispensable to reach spiritual goal; thus there is a need to qualify one-self as for the pursuit.

Modern Analysis : Normally moral evaluations of actions come under three categories. Accordingly acts are either obligatory, or permissible or forbidden. Generally obligatory acts are in the form of duties. An act *a* is considered to be obligatory if an agent of the act *must do* it or that is to say that *one ought to do* that act otherwise the non-performance of obligatory duty would be morally wrong, because the act is morally necessary and it is what should be done.

Usually, morally permissible acts are expressed as : 'It would be all right to do it' or 'It is acceptable',

However, forbidden acts are wrong, they are unacceptable and we should not do them. Accordingly a wrong act ought not be done or performed consequently they are not permissible acts also.

There are certain interesting logical connections among the three concepts, that is to say that they are inter definable, as shown below :

1. An act *a* is obligatory if it is not permissible to fail to do *a*.

2. An act *b* is permissible if it is not prohibited to do *b*.

Lastly, prohibited acts like 'giving false information, violent acts' etc., are prohibited. Thus negatively, prohibited acts should not be performed.

Human morality consists of reasons, beliefs, emotions, feelings attitudes and intentions. Accordingly rational morality ought to distinguish correct morals from incorrect ones. Kant summarised his moral ideal in a famous statement : "Two things fill the mind with ever-new, increasing admiration and awe -the starry heavens above and the moral law within. Kant implies that this universe is the totality of natural laws governing the heavenly bodies including the earth and the moral laws within the human beings. Indian ethics has also identified the cosmic moral principle which provides unified frame work.

The major concern for modern ethics is about justifying the assertions about what we ought to do in various practical situations on the basis of universal moral principles. Normally universal moral principle is a condition of the correctness of particular moral judgement : An individual is justified in doing an act a, because it is prescribed by a correct moral principle like 'everybody ought to do an act'; *a* Devadatta ought to tell truth, because everybody ought to tell truth. Accordingly outonomy and objectivity are the important characteristic of moral principles in practical affairs.

Since man is a moral phenomenon, he ought to cultivate a necessary awareness for ethical values in order to realise the spiritual dimension of the reality for the purpose of integral development of the human culture.

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A Blissful Moment !

The purest, we should ever try to be,
And the purest, we should make everybody,
That is the path of pristine purity,
Which leads one to the realm of Reality.

Breathing the air of purity,
That pervades the entire universe,
Transforms the mind and body,
Into one of the "Purest Soul".

The purity of air, coupled with purity of mind and heart,
Leads one, solely to purity of thought and action,
Which transforms this blessed world,
Into one of the most transperent one !

What a splendid vision, this transperency presents,
When the invisible Almighty that controls and directs the universe,
Suddenly becomes visible in His Universal form,
To the blissful joys of the entire humanity !

At this splendid moment of utmost transperency,
The "Purest Soul", seeks its identity with the "Universal Self",
While the one engaged in deep meditation,
Seeks its unity with the "Greater Self" in the resounding sound of 'OM'!

It is in the humming sound of 'OM' alone,
That the entire universe was created
And it is in the resounding sound of 'OM' alone,
That the "Purest Soul" seeks its unity with the "Greater Self"!

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Fundamentals of Magic

While going through the Atharva Veda, the Macbeth of Shakeshpeare, a Freudian Psychology (the origin of taboos), or in observing certain rituals and ceremonies we come across magic of some or the other kind in varying degrees. Although an indepth analysis of magic belongs primarily to the domain of the twin sisters - Anthropology and Sociology, the diffusion of its basic knowledge is essential to all of us. Therefore my endeavour here is to introduce the concept of magic without entering much into its intricacies. I succinctly dwell upon the meaning and elements of magic, the magical formulae, various kinds of magic, and the relationship of magic to religion and science.

Etymologically speaking the word 'magic' is derived from 'magi' since they were known to produce results by communicating with the supernatural world. (MAGI refers to the members of an ancient priestly tribe, who lived in the kingdom of Medes, in Northern Iran. The Magi were known to be men of great learning with extreme knowledge of rituals, ethics and worship) (Sharma 1999:72). M. F. Keesing observes, "In its technical sense, magic is a term, which summarizes a variety of methods, by which man purports to influence automatically the course of events by that touch of supernatural. A magical act is a rite carried out to twist Nature in a specific way to satisfy human desire" (Quoted in Sharma, Sharma 1983:245).

In the opinion of Malinowski there are three elements in any magical act : the spell or the actual words used; the rite, what actually is done; and the moral or ritual condition of the performer (Beattic 1964:213).

Hereafter magical formulae may be considered. According to Frazer magical formulae are based on two principles :

i) Like produces like; and

ii) Once in contact always in contact.

Frazer reduces these principles into laws. The first law he calls the law of similarity, and the magic associated with it *homoepathic, imitative* or *mimetic* magic. The second is called by him the law of contact or contagion, and the magic associated with it *contagious* magic (Majumdar, Madan 1956:159). Both the kinds of magic (Homoepathic and contagious) called together sympathetic magic, are often involved in the same procedure (Beals, Hoijer 1971:459). A few examples of *homoepathic* and *contagious* magic (along with some description) can be given below.

The magician prepares the image very carefully of mud, clay, wood or some other like material. Various incantations or charms may be recited to identify the image with the intended victim. Then the image is damaged or destroyed. It is believed, of course, that the victim will suffer in just those places on his body the image is injured; thus, a knife or point inserted into the arms or legs of the image will cause wounds in the arms or legs of the victim. Similarly, if the image is destroyed, the victim will die (Beals, Hoijer 1971:458). In such incidences somebody or the other is adversely affected. But a good deed is also possible on account of *homoepathic* magic and the following case illustrates this point. The Ho light fires expecting rain to come out of the cloud of smoke that is raised to the skies (Majumdar, Madan 1956:160)

While offering an explanation to *homoeopathic* magic Frazer has erred in supposing that magic is simply a mistaken theory of causation. Magicians and their clients know quite well that for most of the time like is not affecting like.

Magic is not thought to take place by itself. It is only when men make magic, that is, when they perform rites, that results are to be expected...... For the intelligent magician and his subjects it is the whole procedure, the rite that is thought to be effective not just the substances by themselves (Beattie 1964:206).

Contagious magic finds illustration in another widespread belief : that harm or good done to something once closely associated with an individual (for examples his pail or hair clippings or utensils, clothing or excreta) will affect the individual as well (Bears, Hoijer 1971-458, Majumdar, Madan 1956:160).

Magic viewed in another sense may be theoretical (magic as pseudoscience) or practical (magic as pseudo-art). Practical side of magic may be positive or negative. Witchcraft, sorcery etc. are positive, while taboos etc; are negative (*Vide* for details, Majumdar, Madan:159)

Witchcraft is thought to depend on the super natural power of a magician. It cannot be transmitted except by initiation or heredity. Any woman among the Santhals of Bengal and Orissa can be a witch after initiation by the older witch. Witches are persons who are believed to be able to make others ill or even kill them through the possession of a special kind of power.

A man who thinks he has been bewitched first of all consults an oracle.[1] By means of an oracular technique... the victim determines or confirms the identity of the attacker. If the witch's activities have not resulted in death, the victim or his relatives may approach him and politely ask him to withdraw his witchcraft. To save the trouble the suspected witch usually agrees. If the victim died, in pre-European times his relatives might have avenged his death by killing the witch provided that the chief agreed and that his oracles confirmed the original diagnosis (Beattie 1964:208:99) Even women believed to be witches are..... feared, hated, sometimes put to death; there were nine murders due to this cause in Bihar in the year 1928 (Davis 1967:540). But more often the survirors would make magic against the witch responsible, even though they did not know who he was; after oracular confirmation some subsequent death in the community was taken to be evidence of guilt and of the efficacy of the vengeance magic (Beattie 1964:209).

A sorcerer is different from a witch at least theoretically speaking. A witch brings about his evil effects simply because he is a witch and wants to; he has no need of medicines or techniques; a sorcerer deliberately uses magical techniques and substances to work evil on sombody or something (Beattie 1964:214). Of course, there are a number of borderline cases where the distinction is difficult to apply.

Sorcery can be learned and practised with efficacy by anyone provided rituals are correctly performed and that victims or some protectors do not employ magic of greater potency.

In Malbar... the sorcerers, who are known as Odiyans, are drawn mainly from low castes, the Paraiyans (Periahs) and Panans. There is also a class of men called Mantravadis, who make and deal in magic spells which can be used either against an enemy or for self-protection against a sorcerer's machinations (Davis 1967:540).

Now the analysis of taboos can be made. The term 'taboo' is derived from the Polynesian term 'tabu' meaning to forbid and forbidden (Majumdar, Madan 1956:163). Taboo is a restraint or prohibition placed against certain acts, words, things which if violated, leads to an automatic penalty inflicted by magic or religion (Lewis 1984:278).

Taboo's purpose is three fold : productive, protective and prohibitive. Taboos associated with the process of cultivation are designed to be productive; those like keeping women, children and in case, men also away from certain places, actions and objects are protective;[2] and those which seclude a person or limit contact with him or her as is done in case of a chief,[3] a priest, a magician or a menstruating woman are designed to be prohibitive in the sense that they prohibit the persons tabooed from doing harms to others. Protective and prohibitive taboos are almost always the same (Majumdar, Madan 1956:163-64).

It is desirable here to differentiate 'white' magic from 'black' magic. 'White' magic is never used to do harm to persons within the magician's society. 'Black' magic[4] always does harm (in theory) and is very often directed against persons in the magicians' own society. Magic to inflict disease is 'black' and magic to restore health is 'white'. There is no doubt that 'white' magic is always approved of, 'black' magic is sometimes approved of, sometimes disapproved of, depending upon the circumstances.

'Black' magic sometimes contributes to a sense of social well being when a scapegoat can be found and held responsible for a tragedy. It contributes to social cohesion when it is attributed to members of an enemy tribe or nation. Also, in some rare instances accusations of "black" magic can be used as a means of bringing grudges into the open and submitting them to public opinion (Davis 1967:540). Magic (irrespective of its form) is intimately associated with religion on the one hand and science on the other. First, the relationship of magic to religion may be brought out.

What religion and magic have in common is the recognition of a supernatural power or powers. But they differ a good deal in number of following ways.

Relgion brings to play an entire supernatural world with creatures in it who are capable of responding to human wishes and sorrows. Magic may accomplish its effects through the agency of these creatures; but on the other hand it may accomplish its effect simply by automatic action.

In magic, the supernatural agency may be nothing more than an imaginary force or principle, imputed to certain objects because of superficial analogy.

In order to secure long life for themselves, the Eskimos sew to their clothing bits of hearth stone which has proved its enduring qualities by resisting the fire (Davis 1967:538).

Religion is not means to an end but an end in itself. If the approach in religion is to submit oneself to supernatural power or powers, in magic it is coercion of the same to obtain ends which are immediate and most commonly private.

Magic diverges most from religion when it is used to accomplish aims not sanctioned by the group. It may be employed to achieve vengeance, to acquire property illegally, to steal another man's wife, to commit murder etc. In such cases it has to be carried out in secret (Davis 1967:539).

An air of secrecy surrounds the magician and his disciples do not all know each other. Religion is public and communal; it has a congregational aspect. Both the magician and the priest mediate between this world and the other. The former is feared, the latter commands respect; the former is malevolent and the latter benevolent (Majumdar, Madan 1956:161).

Religion stresses subjective attitude of its devotees. This subjective attitude involves feelings of awe, reverence etc.; with respect to the sacred. The attitude in magic is a matter of fact; being the same kind of attitude people hold when using various technological devices.

Hereafter, the relationship between magic and science can be brought to light. One of the most popular theories is that magic is a type of primitive science. This is because it pursues practical ends, conceives certain effects to follow from certain conditions, takes a non-emotional or impersonal attitude toward the causation, and has little to do with morality. Despite such analogies magic is in many ways the opposite of science (Davis 1967:540).

If the magic deals with the supernatural world, science deals with the natural world. Science assumes only natural causes and arrives at results after observation, experiment and verification. Magic assumes occult causes and works in an atmosphere of distinct unreality, excluding verification as parts of its technique (Majumdar, Madan 1956:161).

Science is always tentative and partial. It deals in probabilities and not in absolutes. Magic deals in absolutes and can therefore given confidence in a way science cannot. It therefore does not disappear as technology and science advance, though it becomes less important (Davis 1967:541).

The failures of science are due to inadequate knowledge and can be corrected by further research. The failures of magic are due to some error in the performance of ritual, or else due to counter magic by powerful magicians (Majumdar, Madan 1956:162) or as Beals and Hoijer (1971:460) point out certain inimical forces may have success.... Despite failures, magic affords the hope that, if the proper manipulations are made and the appropriate formulas recited, the universe may become more predictable and knowable both understood and controlled.

In summary, it may be stated that coercion of supernatural power to procure empirical end is magic and its essential ingredients are spell, rite, and conditions (moral or ritual) of a performer. *Mimetic* and *contagious* kinds of magic are based on laws of similarity and contact respectively. A clear cut distinction is not always possible between sorcery and witchcraft (positive sides of practical magic) for the same person may be a witch or sorcerer at a time. Productions, protections and prohibitions are the three purposes of taboos - a negative side of practical magic. 'White' magic unlike 'black' magic is never intended to do harm to the persons of a magician's society. Magic, religion, and science are intrinsically linked with one another and at times they are indistinguishable for all practical reasons.

Notes :

1. Oracle - is a person specially be able to obtain guidance from supernatural agencies; or a technique with sacred objects and special rites which secures supernatural guidance (Lewis 1984:276)
2. A Polynesian who wishes to protect his standing crop from thieves may taboo it by performing the necessary magical rite, and then putting a recognized sign where all can see it (Beattie 1964:216).
3. In many Polynesian societies it is taboo for a commoner to touch a chief's head (Beattie 1964:216).
4. The Brahmana texts generally characterise the Asura mode of worship as Yātu, *māyā*, or black magic (*Vide* for details Belvalkar, Ranade 1927:55).

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❑ ❑

> *But when the door opened, what happened ? The guards of delusion and darkness, who were watching at the door, ran helter-skelter. Because the grace of the Guru descended, they can away. The Sadhak held the terch of Divine meditation in his hand, and began to see what had happened. There were nine doors to that palace.... When he opened those and went inside, the guards of God made their appearance and he found God... sitting in great splendour. He had a smiling face and the illumination of thousand suns.... He was attended by number of divine association everyone of whom looked like God Himself.*
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> **(Pathway to God in Kannada Literature P.P. 152-153)**

Truth and Advaita Vedānta of Śankara

The mysterious-sounding question "what is truth" can take various overtones. With Śankara, it is Brahman, as opposed to Jagat, which is unreal or non-truth.

Mataphysical and epistemological divides will have to be filled up with other 'truths' of reality. Since truth for Śankara is undivided, it is one, without the second and so on.

Basically, Śankara's concern is with the fundamental question of The Truth. This truth permeates into every aspect of reality and so, intrinsic validity of knowledge is his epistemology. Error is indescribable because only truth can be duly described, because it alone is 'there', in some form or the other.

If we accept that Śankara recognises Upaniṣadas as source of his knowledge then we may notice that he recognises two streams of thought. One which affirms the reality of diversity which is truly speaking only a concession to empirical mode of thinking. The only teaching of Upaniṣadas according to Śankara is that of unity. Since however, there cannot be unity without variety, Śankara describes his philosophy as non-dualism (advaita) and not as monism.

It is the fluid language of laymen which is also called ordinary language which takes into account the descriptive emotive and symbolic function of sentences. It is capable of stating physical facts like, there is a telephone in my room; it states and emotive fact like 'I love my country', it may also be considered to describe a mystical fact when it states 'I am Brahmin'.

This is an 'experience' of The Truth. It is beyond the standards of validity, recognised in svatah pramanya vada. Pramana cannot be logically stretched to the world of non-empirical experience.

Just as we are aware of the famous example of the morning star which is also the evening star - star Venus, but they generate different responses from the subject who observes them, due to spatio-temporal factors. So we understand Śankara's view on 'Truth'. According to him 'The world is pervaded by Truth and it has truth as its substratum. As such, every experience has an element of truth in it and is valid in its own sphere. This is possible because their common and only 'source' or technically speaking 'reference is One Brahman or one Truth.

The latest approaches to the nature of truth has taken two main shapes. One is 'deflamatory' approach and the other is 'inflamatory' approach. The former considers predicates as 'contentless' whereas the latter approach considers them to be substative. It is here that Sankara's notion of truth finds its befiting socket. Of course we are aware of the basic differences between the manner in which a western thinker interprets out texts, and the manner in which Indian thinkers would interpret them. Yet there are unidentified or unnamed concepts which loom large in the minds of every mature thinker. This is the meaning of truth which understood generally as the 'essence' - or the 'definition' in more exact disciplines - or even the 'concept' and lastly of course, the proposition. This last meaning is of utmost relevance because proposition is the unit of thought which may or may not find expression in language. This truth may or may not be 'described'. Description is possible only when language is permitted. Thus it is the indescribable truth which is so, by virtue of its totality and comprehensiveness which language describes. There are shades of meaning which differ when Śankara involves truth with Brahman, with atman and also with māyā. There is no complete error in knowledge hence.

Traditional divides of truth, which is reality also, is taken care of under ontological and epistemological truths.

Śankara does not deny the apprehension of the external world in every act of perception. He says that there are no stratas in reality but there are levels of knowledge and being; this being is now to be understood as sattā and not Brahman - both of them true, because truth alone is all pervasive. There is no room for falsehood; there is only less-truth. This is a well-known doctrine of adhyāsa, which is the consequence of avidyā; left to itself, avidyā will lead to various kinds of 'Doṣas' which result from inadequacies in knowledge apparatus. The three 'doṣas' ultimately end up in the total stock of Ajñān or un-true knowledge.

Śankara does not deny the apprehension of the external world in every act of perception. He may be seen to be on the same par with the realists and also with the pragmatists in sharing the basic ideas of these schools. He says that there are no stratas in reality but there are levels of knowledge and being. This being is to be understood as sattā and not Brahman; such an awareness of distinction between Being and beings can be made out in Martin Heidegaar. For him, this ontological difference between Being, which is the universal truth, and beings which are particular existent, has remained an enigma.

Śankara, as per the philosophical literature of nondualistic Advaita School of Vedānta, speaks of four levels of being or 'sattā'. The lowest is 'tucchasatta' whose example is hare's-horn, or sky-flower. This is the category of 'insignificant'; such examples are fictitious; they have no real status in this world. In other words, they are not factually true. However, Advaitins' distinction between what is factually not true, for example, 'hare's horn' and what is logically not true or logically impossible, for example, 'son of a barren woman' is nowhere clear. It is significant to note that Sankara has placed the world or so to say, our knowledge of the world, in grades. The world is not assigned a fictitious status by him, because in his system there is an appropriate emphasis on religious, ethical and social life of human beings. Of course in the end, all activities have to be culminated in self-realization. It is the second grade called 'pratibhasika satta' where perceptual cognition of a 'snake in a rope' is consequently sublated upon when proper conditions prevail and the illusion is dispelled. It is the third level, called Vyavahārika sattā' which is pragmatic, and which is looked upon as 'higher' than the previous ones. One reason for this is that it sublates the previous one; but the important reason should be that the entire philosophical discourse takes place in this sattā. His own commentaries on Vedāntic texts have strong rational foundations. They appeal to even those unoriented in such concepts or have no faith in the texts. He gives an explanation of the world which is in the light of common sense reasoning.

All grades of being are contradicted by further experience. Some thinkers make distinction between the concept of truth and nature of truth. They tell us that the former is discussed under the heading descriptive metaphysics while latter is discussed under prescriptive metaphysics.

Whatever meanings they give to these words one thing is certain that as long as we talk about the methods or means of knowledge, then it forms a branch of epistemology.

One may wonder what is so mysterious about the concept or nature of truth. Aristotle gave a very straight forward account of truth in his work Metaphysics (p.7.27) "To say of what is that it is not, or of what is not, that it is, is false or to say of what is that it is, or of what is not, that it is not, is true.

Indian theories of knowledge have a definite counterpart known as theories of error. Equation of knowledge with truth naturally supports the view of equation of non-truth or non-knowledge with error of false knowledge, which can be sublated by further experience or further knowledge. Truth and falsity are thus epistemologically oriented concepts Metaphysical truth like 'Brahma satya.... need not or may not stand by truth-falsity dicotomy. According Nyāya-Vaiśeṣika schools of Indian Philosophy, all knowledge begins in experience and its total content is derived from experience. If one has to express it in modern terminology, then it may be said that these schools accept the normal empiricist position and accordingly, they, do not accept, 'innate ideas' or 'a priori' concepts. Some scholars like R. R. Dravid explain the Indian Realism in such terms. However such terms of western philosophy like 'innate ideas' and 'a priori' have been used by western philosophers in the context of their views on truth knowledge and reality. Their application to Indian philosophy with a thoroughly different context do not sound proper. As such, I have reservations even regarding a comparative study of variant views, leave alone using their technical terms to explain or mean a similar or apparently similar point of view. General philosophical positions in Indian thought have a position which is salvation-oriented after all.

However, a metaphysical approach which is also the realistic and idealistic approach to the nature of truth will definitely take us into such comparisons. Thought can be stipulated of its cultural layers. Then perhaps one could see how thinking culminates into a unitary idea, about reality. Ontologies may be varied, reality is same. In western philosophy the traditional thought presented dualistic way of thinking. Parmenides gave rational unity of ent and phenomenal plurality of non-ent. Plato, of the world of ideas and the world of becoming. Aristotle, of truth and becoming. Kant, noumenon and the phenomenon, Bradley of reality and appearance and many more. In Buddhist philosophy there is the talk of esoteric truth and exoteric truth; one is for the philosopher and the other is for the layman. Nagarjuna gives the world of two realities, Parinispanna Satya and the Samurti Satya. In Jainism, Ātmapravadapurva states two different points of view Nischaya and Vyavshara meaning, philosophy and common sense. Both, Śankara and Kant declare the empirical reality and the transcendental reality of the world. The relation between knowledge truth and reality is the crux of the Indian matrix philosophy of Satyam Shivam Sundaram. One who knows this relation also knows the Absolute. The Absolute is Pure Existence (truth) Pure knowledge and Pure Bliss.

Śankara never asks us to accept the Sṛuti blindly. C. D. Sharma, in his book on Critical Survey of Indian Philosophy, has examined some views on truth and discussed those of Buddhism and Śankara. Truth, for these philosophers, is metaphysical, in the sense that it is also the ultimate reality. For Śankara, truth is known by reason in the best possible way. So, if sṛuti are to be accepted, they should be accepted only in consistency with reason. For Buddha truth is Sumvṛti or Vyavahāra; this is empirical truth, 'Real truth' he says, is concealed by Samvṛti or empirical life. Whereas the Absolute truth is Paramārtha which is a state from which the practical truths are no truths at all. They come to remain only compromises or make-shifts for the world-activity. Buddha teaches us to transcend this truth dualism. Though this dualism is valid in the phenomenal world, the intellect should steer clear of such mesh and transform itself into 'spiritual experience. For Buddha, truth is certainly non-empirical, because empiricism cannot be condemned by its own logic. He gives the example of a dreamer who never suspects the validity of his experience as long as he is in dream.

For Śankara, if reason is the last word, then, truth is that which is 'nearer' to reason. However, the gap between reason and truth is a mystery. To equate truth with reason, is to narrow the scope of truth. Not to equate truth with reason means that there is a residue which is left, after all reasoning is exhausted; this is truth. Or, the process of reasoning, if it is thorough and flawless, is itself a complete process which leaves nothing for us to call it 'truth'. This line of thinking is quite satisfying and so it gives a sense of fulfilment to some successful scientists.

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> *By the Name of God are all our difficulties dispelled, and all our calamities swept away. The demons and goblins, the spirits and ghosts, have no power before a devout meditation on God's Name. Poisons have no effect, nor are any magical practices of any utility, before the Name of God.*
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> (Ranade R. D. "Mysticism in Maharashtra" Motilal Banarsidass, Delhi, 1988:399).

Jainism
The Parallel Stream of Ancient Indian Philosophy

Though people who have studied history books only in their schools, have formed the opinion that Tirthankar Bhagwan Mahaveera (599 BC to 527 BC) founded Jainism in India and preached Non-violence as its main tenet, the roots of the philosophy of Jainism go far deeper in Ancient Indian History and Mahaveera was the twenty fourth Tirthankara and the first one Rishabhadeo called Ādinath was the originator of Jain Philosophy.

According to the sense of history and time scale in ancient Indian Mythology, after the great deluge, the Mahapralaya, only Lord Shiva, the Supreme Being exists. Shiva created Brahma & Brahma created Manu, who, in turn created Manavas, the human beings. The first Manu was known as Swayambhuva Manu, who is followed by thirteen Manues (The total being 14 Manues). At present, we are in the period of the seventh Manu, known as Vaivasvata Manu. Each Manvantara (period of each Manu) contains 71 Mahayugas and each Mahayuga (i.e. the group of four yugas viz Krita, Treta, Dwapar & Kali) runs for 43,20,000 years. In the present Vaivaswata Manvantara we have passed 27 Mahayugas & running the Kaliyuga, the last yuga of the 28th Mahayuga and have passed time thousand one hundred years out of the

4,32,000 years of Kaliyuga.

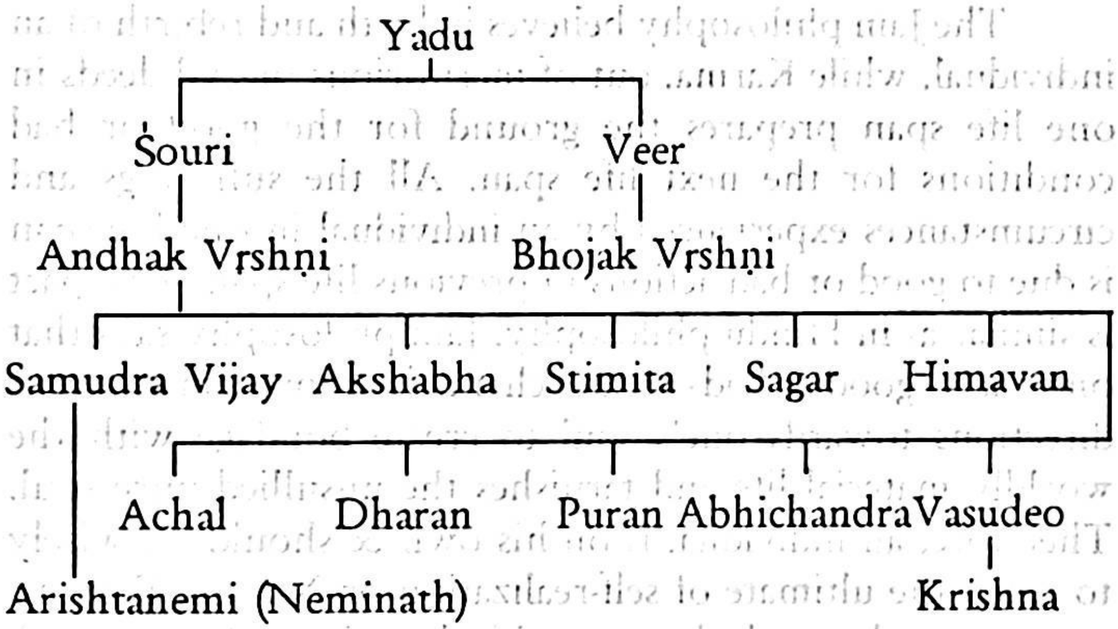
The first Manu i.e. Swayambhuva Manu had two sons Priyavrata & Uttānpād. Priyavrata had ten son while Uttānpād had Dhruva & Nabhi. Nabhi's son was Rshabhdeo, the originator of Jain Philosophy. He handed over his kingdom to his son, Bharat (who gave the name Bharatvarsha to India) and went to the forest. When he came back after years of deep contemplation, he preached Non-Violence as the way of life, which leads to liberate oneself from the cycle of births & rebhirths and the travails of happiness, sorrow & death which is inevitable in human life.

In the Shiva-Purana, there is mention of a conversation between Shiva & Parvati, his consort, in which he says "अहिंसा परमो धर्मो ह्यहिंसा परमं सुखम् । अहिंसा धर्मशास्त्रेषुसर्वेषु परमं पदम् ॥ Non-violence is the ultimate ideal, the ultimate happiness and the ultimate goal of human behaviour.

R'shabhadeva's mind probably revolted against the behaviour of Kshatriyas, who used to hunt animals to test their bows & arrows and also hold worship of Gods through sacrificial fires with offerings of animals. As far as the sages are concerned, though they held worship of Gods through sacrificial fires, they offered grains & ghee in the fire and gifted animals & cows to the needy in the name of God. If one reads Yoga-Vashishtha, the advice of Vashishtha, one of the oldest r'shies to Prabhu Ramachandra, in which Vashishtha tells Rama on how to superelevate the mind above the senses & human cravings & keep oneself off the duality of happiness & unhappiness, sorrow & joy and do one's duties without attachment it, clarifies the above view. Thus Rama became an ideal king.

R'shabhadeo, the first Tirthankar or Adinath was followed by Ajitnath, Sambhavanath, Abhinandana, Sumatinath, Padmaprabhu, Supārshvanath, Chandraprabhu, Suvidhinath, Shitalanath, Shreyamasanath, Vasupujya, Vimalanath, Anantnath, Dharmanath, Shantinath, Kunthunath, Aranath, Mallinath, Munisuvrata, Naminath, Neminath, Parshwanath & Mahaveera or Vardhamana. After Mahaveera, the cycle of 24 Tirthankaras is supposed to restart all over again, probably with different names. The cycle of 24 Thirthankaras is parallel with the cycle of 14 manues of ancient mythology & time scale of Sanatan Dharma. But the time scale in years is not available for the cycle of Tirthankaras.

Three of the Tirthankaras have taken birth in Ayodhya. Might be, one of them was a contemporary of Prabhu Ramachandra. The twenty second Tirthankara, Neminath was a contemporary and cousin brother of Shrikrishna Vāsudeo, as is known from Jain literature.


Yadu
Souri
Veer
Andhak Vṛshṇi
Bhojak Vṛshṇi
Samudra Vijay
Akshabha
Stimita
Sagar
Himavan
Achal
Dharan
Puran
Abhichandra
Vasudeo
Arishtanemi (Neminath)
Krishna

It is said that Shrikrishna attended a discourse by Neminath in Dwaraka and was asked by Neminath, whether he would join his sect of Philosophy. Shrikrishna, aware as he was of his mission of life, replied that he does not feel himself strong enough to undergo the severe austeries that he

(Neminath) has gone through. But anybody from his kingdom who would like to join his sect, will have full freedom & support from him & will himself look after the families of all such persons who will join the sect. Jain literature is all praise for Shrikrishna as a brave warrior and a benign king. As Jain philosophy does not believe in a Supreme God, Shrikrishna is not called an incarnation of God, but a Shalaka Purush - an exceptionally unique person, born once in thousands of years.

A Tirthankar is known to be an ascetic, who through severe austerities (Penance) has attained Omniscience & ability to guide others to the far-side shore (Tirth) of the ocean of worldly life. A Tirthankar cannot be so called unless he has preached the truth and have founded a community i.e. Tirth to follow his path.

The Jain philosophy believes in birth and rebirth of an individual, while Karma, out of meritorious or evil deeds in one life span prepares the ground for the good or bad conditions for the next life span. All the sufferings and circumstances experienced by an individual in one life span is due to good or bad actions in previous life span. This part is similar as in Hindu philosophy. Jain philosophy says that one's acts - good or bad - creates channels of forces in different directions towards one's soul to create bondage with the worldly material life and tarnishes the unsullied pure soul. Therefore, an individual is on his own & should act wisely to reach the ultimate of self-realization or Nirvān. For this purpose emphasis is laid on austerities both inward & outward, to gradually remove one's affection towards bodily pleasures & comforts and attain liberation of all bondages of the soul i.e. Moksha. This is similar as in Hindu philosophy except, may be, in finer details.

Those who have attained Moksha are called Siddhas, the perfected ones, the highest state that can be attained by human beings. The Siddha is beyond the cycle of births, rebirths & death, is without a body, without Karma, enjoying endless unbroken bliss. All the 24 Tirthankaras have attained Moksha & become Siddhas. But people still call them as Tirthankaras out of reverence. One who has conquered the eight karmas (the great enemies) is called the Jina, A Being worthy of veneration is called Arhata; a destroyer of enemies, Arihant; one who has killed even the roots of Karma, Aruhant.

The word 'Jiva' is assumed to contain the idea of soul, consciousness and Chaitanya also. This conscious sentient principle as long as it feels desire, hatred & other attachments and is fettered by Karma, undergoes continual reincarnations and in each new birth it makes its home in a new form. Karma is supposed to originate out of four sources viz. 1) Avirati (attachments to pleasures of life), 2) Kashay (anger, pride, deceit & greed) 3) Yoga (unity of ones body, mind and/or speech to worldly things) 4) Mithyatva (false beliefs).

The Karma is broadly classified in two types viz. Ghatin Karma which is destroyed by great labour & the aghatin Karma which can be destroyed more easily. Each of these two has four categories, the total becoming eight categories.

1) Jnanāvaraniya Karma prevents our receiving mental illumination for innumerable oceans of time; prevents right use of conscience and intellect; prevents power of spontaneous thought; prevents powers that are obtained by deference to elders; prevents knowledge from experience; prevents intellectual stimulus from memories of the past or from hope of future, prevents knowledge from sacred books; prevents knowledge of what is passing in the minds of others or what is happening at a distance. All this results into preventing attainment of omniscience.

2) Darshanāvaraniya Karma prevents our beholding the true faith, however much we may long to follow it.

3) Vedaniya Karma causes us to experience either the sweetness of happiness or the bitterness of misery.

4) The Mohaniya Karma prevents a man from speaking or thinking clearly and bemuses all faculties like the effect of drinking liquor.

5) Ayu Karma :- determines the length of time which a jiva must spend in the form endowed by his Karma.

6) Nama Karma :- Manushya gati, Deva gati, Tiryank gati (insects) or Naraka gati are the states that the individual has to spend as per his Nama Karma.

7) Gotra karm - determines the caste in his next or subsequent lives. If he indulges in pride about his high caste, his form, his learning, his family, his fame, his strength, his success in commerce or his austeries, he is laying up the inauspicious Gotra Karma & will surely cause to be born in a low caste & despised family in next life.

8) The Antaraya Karma brings a man ineffectiveness though he seems to have everything in his favour. If one is wealthy and so generous that one longs to revel in the joy of giving & yet one never does give. This is Dān-Antaraya; similarly Lābh-Antaraya; Upabhoga-Antaray & Virya-Antaray.

Fourteen steps are enjoined for liberation from Karma. So long as the soul is bound by karma, it can never attain deliverance. But the philosophy provides a ladder of fourteen steps to climb up for deliverance.

1) The soul is completely under the influence of Karma & knows nothing about the truth. This stage is called Mithyatva guṇasthānak. In this one, there are two sub-stages,

the Vyakta Mithyatva & Avaktya Mithyatva. In the first one, other people can see that one is mistaking the false religion for the true faith. When one has advanced to the next slightly higher sub stage, one may continue the mistake but not so unhesitantly so as to be obvious to others.

2) The soul, whirled round & round in the cycle of rebirth, loses some of its crudeness & ignorance and attains to a state of Granthibhed when it begins to distinguish a little between what is false & what is true. Unfortunately, it next moves to the state called Upashama Sankita, when though it knows the distinction, it forgets it & is not able to put it into practice. When some faint remembrance comes back, it arrives at the second step viz. Śāśvatsadan gunasthanak.

3) A soul that mounts to the third step, Mishra guṇa sthanak, is in an uncertain condition, one moment knowing the truth & the next moment doubting it. No one will die in this mixed condition, but will either slip back to the second step or proceed to the fourth one.

4) The man at the fourth stage, Avirati Samyagdristi guṇa sthanak has either through the influence of his past good karma, or by the teachings of his guru, obtained true faith. The distinguishing mark of this state is that a man does not yet take the vows; he may wish to do so, but though has destroyed excessive anger, pride & greed, he has not yet entirely escaped from their influence. The soul realizes that since the world is a place where one has to reap the fruits of one's own karma, one need have little affection for it; that his wife and children do not belong to him; that he must try & relieve any one who is in trouble; & lastly he gains complete faith in all the victorious jinas (Astha); The man does not yet take the vows, though he may wish to do so.

5) The fifth step, Deśavirati guṇas thanak or the step of

merit is especially interesting, for uptill now, the faith has been the chief point that has exercised the thoughts of the climber, but now he realizes the great importance of conduct and so can take the twelve vows which deal largely with questions of behaviour. A man promises not to drink intoxicants or eat flesh and he constantly repeats the Magadhi salutation to the five great ones (Panch Parameshwar) "A bow to Arihant, a bow to Siddha, a bow to Acharya, a bow to Upadhyaya, a bow to all the Sadhus of the world". Then he may advance to little higher on it (Madhyama Deśvrati), keeping all the twelve vows, take special care only to make money in righteous ways. Everyday he should be very careful to keep the six rules for daily life, which are described in the well known sloka 'One must worship God, serve Guru, study the scriptures, control senses, perform austerities & give alms. He may advance to Utkrishta Deśvirati, eating only once a day, maintaining absolute chastity, resigning the society even of his own wife, eating nothing that possesses even one life, & finally take the determination to become a Sadhu. This is the highest step for a layman. At this stage, even moderate anger, deceipt, pride, and greed are controlled and sometimes destroyed.

6) The six step, viz Pramatta Guṇa sthanak, can only be ascended by a professed ascetic. Even the slight passions are now controlled or destroyed and only certain negligencies (Pramādās) remain. These five pramādeas viz. "Pride, Enjoyment of senses, Kaṣāya, sleep & gossip torment the soul in the world." The Jain believes that he must never indulge in them for more than 48 minutes at a time; otherwise, instead of mounting, he may descend downwards.

7) At the seventh step 'Apramatta Guṇa sthanak', anger is either absolutely destroyed or made quiescent and only a slight degree of pride, deceipt and greed remain. The soul's

power of meditation increases, the bad qualities leading to sleep are absent & lastly one is freed from all negligence.

8) The eighth step, called 'Niyatibādara or Apurvakaraṇa guṇa sthanak, when reached the man experiences such a joy as he has never known before in all his life. A man at this stage, increases his powers of meditation by Yoga & the fetters of Karma are fast becoming loosened. In fact, so elevated is this step, so few attain to it, that it is called "The Unique".

9) Though anger & pride may be got rid of, deceit does not disappear till the man has reached the nineth stage, whist greed persists longer than any Kaṣāya (Emotional evils). One great difficulty, that he is haunted by the memories of what he did and saw before he became an ascetic, still persists.

10) The tenth step called "Sukṣma samparāya guṇa sthanak. Some slight degree of greed still remains to the jain Ascetic who has reached this stage. It might be that the Jain Sadhu or ascetic generally coming from a commercial class and often a money lender's family finds it difficult to get rid of greed completely. Those who get rid of every trace of greed will pass straight to the twelfth stage, while others have to pause at the 11th stage.

11) When a man has attained to the eleventh stage, Upashāntamoha guṇa sthanak, he has reached a critical stage. If he is able to destroy the greed completely, he proceeds to the next stage. But of his greed remains in a quiescent form, not quite extinct, it may burst like a flood any moment and carry the soul downgrade even to the sixth or seventh step or even lower. On the otherhand, if he deals successfully with greed, he becomes an Anuttarvasi Deva & knows that he will become a Siddha after he has undergone one more rebirth as a man.

12) If a man is on the twelfth step, Kshinamoha gunasthanak, he has won freedom forever not only from greed but from all ghatin Karma & though aghatin Karma still persists, they have little power to bind the soul. The Digambara believe that at this stage the first two parts of pure contemplation (Śukladhyāna) are developed. At death, the soul passes at once through the two remaining stages & enters moksha without delay.

13) If a man who reaches this stage of Sayogikevali guṇa sthanaka, preaches truth & forms a community of tirth, he becomes a Tirthankar. He first obtains eternal wisdom, illimitable insight, everlasting happiness and unbounded prowess. When this absolute knowledge is acquired, Indra, Kuber and other celestial beings congregate to hear the eternal wisdom from the Kevali. After prayers have been offered, the Kevali goes about preaching truth, until, when the day of deliverence approaches, he takes to the third stage of pure comtemplation (Śukladhyāna). The soul reaches every part of the Universe and is yet contained within the body, but only as a residence. The last part of contemplation follows when the 14th step is ascended and the body disappears as burnt camphor. This is Nirvana. The pomp of the Tirthankara is described as "The tree of Aśoka, the shower of celestial flowers, the singing of heavenly songs, the waving of fly whisks, the lion-shaped throne, the shining halo, the beating of celestial drums & the Umbrella. All these eight things attend a Tirthankara.

It is the Tirthankara, the man at the thirteenth stage, that the people worship. For, once he passes to the next step, he loses all interest in people, besides leaving his body. The Siddha alone know, where one is on the heavenly road, but they have lost all interest in the question.

14) The moment man reaches the fourteenth stage, Ayogi kevali guṇa sthanak, all his karma is purged away and he proceeds at once to Moksha as a Siddha. In moksha, there is of course no absorption in the infinite, as the Jain philosophy believes, but the freed soul dwells forever above Siddhasila, from whence it returns no more and this is moksha. There innumerable delivered souls exist and are to be there for ages that never were begun & which never close. A śloka describes the qualities of a Siddha thus - 'Omniscience, boundless vision, illimitable righteousness, infinite strength, perfect bliss, indestructibility, existence without form, a body that is neither light nor heavy, such are the characteristics of the Siddha.

As a soul passes from stage to stage, he gets three jewels viz. Right knowledge. Right Faith & Right conduct which enable him to attain progress.

The following Māgadhī Śloka, which many devout Jains recite after their evening reading from the sacred books -

"The soul is the maker & the non-maker, and itself makes happiness & misery, is its own friend and its own foe, decides its own condition good or evil, is its own river Veyarani (Vaitarani). My soul is my Kudasamali (a tree under which souls are tormented by Paramādhami. The soul is the cow from which all desires can be milked, the soul is my heavenly garden."

The fourteen step ladder in Jain philosophy is a comparable parallelism in principle to the eight step ladder of Patanjali's Yoga-Sutras viz Yama (Five told moral discipline, Niyama (Five fold mental discipline), Pranayam, Pratyahar, Dharana, Dhyana & Samadhi in order to super elevate the mind to Godhood and attain the powers of the almighty viz. Omnipresence, Omniscience & Omni Potency.

The Jain philosophy works out intricate details of behaviour to be followed by a common man to reach him to the final goal of Nirvān in due course of progress. The severe austerities enjoined in Jain philosophy in order to develop a distaste for the body in preference to soul has no parallel in Hindu Philosophy.

References :

1) The Heart of Jainism, by Mrs. Sinclair Stevenson.
2) Jain Sahitya me Krishna by Dr. Mahaveer Kotia.

(My thanks are due to my friends Shri. Mohan K. Patil & Shri. A. A. Latthe for making the relevant literature available to me)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

❑ ❑

A man who starts on his journey must not expect to reach the end at once, There is bound to be a time interval, between initiation and realisation. A Sadhaka who gets himself initiated by a teacher, must work and wait for attaining realisation and therefore liberation. It will require a good deal of time before he conquers his mind and intellect, devotes himself entirely to God, makes possible some definite attainment in that line and ultimately achieves divine realisation.

- Gurudev R. D. Ranade

(in Bhagwadgita as Philosophy of God Realisation P.72)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

While considering the moral effects of God-realisation we have seen how Kannaḍa saint-poets Dinakarabasava and Saṅga emerge as the moral exemplars of mankind by dint of their manifold mystical experience. Both of them are aware of the grace of their spiritual teacher which was necessary for the fructification of their Herculean spiritual efforts. Shri Gurudeva next considers saint Cidananda's poem 'daṇiyade malagideno' i.e., 'I slept without fatigue' which tells us of the moral war-fare waged by the author against enemies in the form of doubt, arrogance, infatuation, affliction and affection and other vices. A distinction has been made by Shri Gurudeva between two kinds of sleepers, one who sleeps without waking, and the other who sleeps without sleeping. These two kinds of sleepers are represented by King Mucakunda and saint Cidānanda respectively. It is narrated in the Bhāgavata that the gods in their battle against the demons requested king Mucakunda to protect them. Mucakunda, therefore, performed this task sincerely for a long time. But when the gods were able to secure the help of Kartikeya to fight as their Commander-in-Chief, they relieved king Mucakunda from his ordeal and requested him to take rest by enjoying an unbroken sleep. They also gave him a parting boon : 'He who awakens you from your restful sleep will be instantly reduced to ashes by your very glance at him'. The king went to a mountain cave and slept undisturbed. The story further tells us that Lord Kṛṣṇa who was being pursued by the demon Kalayavana fled into the cave where Mucakunda was sleeping. In his hot pursuit of Kṛṣṇa, the demon also entered the cave. On seeing the sleeping Mucakunda he mistook him for Krsna and kicked him with his foot. Consequently, Mucakunda awoke from his sleep and cast his fiery glance on all sides and saw Kalayavana standing in a corner. The demon was instantly reduced to ashes by the fire-blazing looks of king Mucakunda.

However, the saint-poet Cidānanda not only successfully waged a moral warfare without suffering any exhaustion, but also enjoyed restful sleep of ecstasy which is a supersensuous state of full awakening in God. While ordinary sleep deadens the senses, ecstatic sleep is characterised by the hearing of "the resounding peels of bells" and drinking of "the ambrosial juice" time and again. Shri Gurudeva remarks that the saint "enjoying ecstatic bliss might appear to others as sleeping, whereas he is really fully awake. How can such a man sleep when God's presence always keeps him awake ?" (Pathway to God in Kannada Literature, p. 301).

Shri Gurudeva considers this poem of Cidānanda as "an excellent illustration of vīrarasa in bhakti". Saint Cidānanda bowed down to his spiritual teacher and like a gallant warrior made a war on the enemies in the form of vices. As a spiritual warrior he lopped off the heads of enemies, which began to dance involuntarily. Ultimately, all of them were massacred resulting in the flow of blood like a river. This exhibition of extra-ordinary bravery in moral warfare by Cidānanda is an illustration of vīrarasa. After victory in war, Cidānanda "slept under a pendal bedecked with jewels in the open space of unmani. The mystic bells lulled him to sleep. The thousand-petalled lotus served as the lustrous bedstead on which he slept". Again, he rested on the "bed of swan-feathers" on which pearls were dropping one by one, 'biḍi muttudurvva hansatalpada mēle' (Ibid. p. 301). While explaining some wonderful lines from Cidānanda, Shri Gurudeva tells us that Cidānanda is blessed by a surfeit of photic, phonic and flavour experiences. He was fortunate in sleeping under the moonlight of the grace of his spiritual teacher, and hearing all the while resounding peals of bells. The culmination of mystical experience was reached when the saint began drinking once and often, draughts of delicious ambrosial juice. Thus Shri Gurudeva says that a devotee far from being idle, is constantly engaged in intense activity, a virtual warfare which reveals his perfectly militant attitude.

As regards moral effects of God-realisation Shri. Gurudeva deals lastly with the poem authored by Bhavatāraka viz., 'kāla karmava kālile odidava', 'one who has kicked off time and karma or fate with his heels.' While explaining the salient points concerning the moral qualities acquired by a God-realised saint, Shri Gurudeva interestingly recalls how the musician saint Savalasaṅga used to sing the present poem in the temple of Nimbargi with such a force and volume that it could be distinctly heard at the village of Nimbargi, a distance of about two furlongs. Another song, adds Shri Gurudeva, that he used to repeat was, 'saguṇa rupa nayani maja dāvā, 'show me the saguṇa form of God'. Coming to the poem of Bhavataraka, he says that the mystic becomes the 'highest embodiment of morality. He becomes a real conquerer in the sense that he has conquered fear. Being full of bliss, he feels no attraction for sensual enjoyment. His bliss being eternal, he cares not for ephemeral and evanascent pleasures of the world. So there is no possibility of his getting attached to worldly pleasures. Similarly, there can arise no occasion for him to feel dejected. Further, he remains unaffected by duality because he has realised his ultimate identity with the Reality or God. He has subjugated his lower emotions and baser passions. Hence he has emerged as a victorious moral hero.

Shri Gurudeva refers to already discussed poem of Bhavataraka wherein the saint's experience of the divine Eye enabled him to remain unaffected by karma or fate, and remarks that in the present poem the poet is more emphatic in his claim that having trampled upon karma he does not fear darkness any more. Again, the poet tells us that he cannot be affected by the sight of young women because he has enthroned God on the pupil of his eye. Shri Gurudeva asks us to note that the vision of God puts an end to all kinds of carnal passions. The saint becomes free from worldly desires. The famous passage of the Bṛhadāraṇyakopaniṣad (IV-4-12), recalls Shri Gurudeva, tells us : 'One who knows his identity with the Self, and comes to realise that he is the ātman, for what reason should such a man enter any feverish bodily activity ? All his desires are fulfilled and his end is gained.'

Shri Gurudeva tells us that Cidānanda who has partaken of ambrosial juice ceases to crave for the broth of grams, aṁbali. He refers to similar utterances of Lord Kṛṣṇa in the Bhagavadgita and of Jñāneśvara in his Jñāneśvarī. Kṛṣṇa tells Arjuna that even the relish of inner craving for sensual enjoyment, which is very difficult to kill, is banished after one has visualised the supreme ātman. Jñāneśvara says, "Will he, who drinks ambrosia, ever partake of rice gruel ? The Chakora bird feeds upon the rays of the moon; will he ever kiss the sand ?"

Cidānanda says in the end that as a result of his realisation of the secret of the aphorism 'tattvamasi', 'Thou art That' he no longer fears death. He has realised that his nature is not physical; he is essentially the spiritual form which he visualises. So death ceases to have any terror for him. On account of his realisation of the non-difference between universal Self and the individual self Cidānanda makes no difference between God and the spiritual teacher.

(To be continued....)

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❑ ❑

We congratulate Dr. B. R. Modak (Retired Professor of Karnatak University Dharwad), who is well-known to our readers through his brilliant reviews of philosophical books, on his being honoured by the Ministry of Human Resources, Govt. of India on 28-3-2000 in the ceremony held at New Delhi, for his scholarly contribution to the cause of Sanskrit language & literature.

- Editor

In our country, we have worshipped not the Industrialists, or the military heroes, or kings, or the emperors, or the dictators) or the statesmen, but we have worshipped the Saints who have penetrated behind the layers of body and mind, sunk into the depths of Self, and anchored themselves to the Divine. Such men are not to be limited to Europe, Asia or America, on to this or that religion the spiritual quality is common to the Arya, Anarya, Muslim or Christian.

– **Dr. S. Radhakrishnan**

(at Sangli on 9-1-1954)

BOOK REVIEW

The Philosophy of the Upanishads : by Paul Deussen, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1999. Pages : IX+429, Price : Rs. 225/-*

Paul Deussen was a great German Scholar (1845-1919). He had deeply studied Indian Philosophy. He translated sixty Upanishads. The philosophy of the Upanishads is according to him "the culminating point of the Indian doctrine of the universe. It had been already reached in Vedic pre-Buddhistic times, and in philosophical significance it has been surpassed by none of the later developments of thought up to the present day."

The Upanishads present rich mental life. The fundamental thought of the doctrine of the Atman has attained an ever complete development by means of the reflection of individual thinkers in familiar intercourse before a chosen circle of pupils and probably also by public discussion at royal courts. The Upanishads are to be regarded as the final result of this mental process.

Brahman is the cosmical principle of the universe and Atman is the psychical principle. The fundamental thought of the entire Upanishad philosophy may be expressed by the simple equation Brahman = Atman. That is to say - the Brahman, the eternal, infinite, divine power which presents itself to us materialised in all existing things, which creates, sustains and receives back into itself again all worlds, is identical with Atman, with that which after stripping off everything external, we discover in ourselves as our real most essential being, our individual self, the soul. This identity of the Brahman and the Atman, of God and soul, is the fundamental thought of the entire doctrine of the Upanishads. It is briefly expressed by the great saying" tat tvam asi "that thou art" (Chāndogya 6.8.7 f) and aham brahma asmi "I am Brahman" (Brihadāraṇyaka I.4.10).

The whole of religion and philosophy has its root in the thought that the universe is only appearance and not reality, that is to say, the entire external universe, with its infinite ramifications in space and time, as also the involved and intricate sum of our inner perceptions, is all merely the form under which the essential reality presents itself to a consciousness such as ours, but is not the form in which it may subsist outside of our consciousness and independent of it; that in other words, the sum-total of external and internal experience always and only tells us how things are constituted for us, and for our intellectual capacities, not how they are in themselves and apart from intelligences such as ours. This fundamental doctrine of the Upanishads is seen to be in marvellous agreement with the philosophies of Parmenides and Plato, and of Kant and Schopenhauer.

A higher grade of religious consciousness is attained with the knowledge that all actions which depend upon the motives of expectation and fear are of no value for the ultimate destiny of mankind. The supreme function of existence does not consist in the satisfaction of self-interest, but in its voluntary suppression. Herein first the true divine reality of ourselves, through the individual self as through an outer husk, makes itself manifest.

The system of Vedānta falls naturally into four main divisions as follows :-

1. Theology : The doctrine of Brahman as the first principle of all things.

2. Cosmology : The doctrine of the evolution of this principle to form the universe.

3. Psychology : The doctrine of the entrance of Brahman as soul into the universe evolved from it.

4. Eschatalogy and Ethics : The doctrine of the fate of the soul after death, and the manner of life which is therefore required.

The conception *of avidyā* was developed from the negative idea of mere ignorance to the positive idea of false knolwedge. The experimental knowledge which reveals to us a world of plurality, where in reality only Brahman exists, and a body where in reality there is only the soul, must be a mistaken knowledge, a delusion, a *māyā*. This is a noteworthy step in advance. It is of the greatest interest to follow up the earliest foreshadowings of this thought in India.

Yājñavalkya says "The imperishable one (Ātman) sees but is not seen, hears but is not heard, comprehends but is not comprehended, knows but is not known. Besides him there is no seer, besides him there is no hearer, besides him there is none that comprehends, besides him there is none that knows (Brihadāraṇyaka 3.4.2).

The superiority of the Prāṇa to the other vital organs (eye, ear, speech etc.) is illustrated by the parable of rivalry of the organs, which form a favourite theme of the Upanishads. In order to test which of them is the most essential, the organs (eye, ear, speech etc.) one after another leave the body, which nevertheless continues to exist, but when the Prāṇa proposes to depart, they become conscious that none of them can exist without it.

Among the symbols by which the supersensible Brahman is represented to sentient perception is finally to be reckoned the sacred syllable Om, which of all the symbols came to be the most important and fruitful. It was closely connected with the Yoga practice, one of the most peculiar phenomena of Indian religious life.

The conception of the Ātman implies that the first principle of things must above all be sought in man's inner self. The inner nature of man however is not accessible in the same way as his exterior. While the external appearance as body with all its organs and functions is exposed to view, and both the outer form and the inner play of bones and joints, of sinews, muscles and nerves, lie open to investigation on all sides, the knowledge of our inner nature is very limited and one-sided.

We know that the entire objective universe is possible only in so far as it is sustained by a knowing subject. This subject as sustainer of the objective universe is manifested in all individual subjects, but is by no means identical with them. For, the individual subjects pass away, but the objective universe continues to exist without them; there exists therefore the eternal knowing subject (Brahman) by whom it is sustained. Space and time are derived from this subject. It is itself accordingly not in space and does not belong to time, and therefore from an empirical point of view it is in general non-existent; it has no empirical, only a metaphysical reality.

The Ātman is the knowing subject in us. Hence it follows immediately that (1) the Ātman as the knowing subject is itself always unknowable, and (2) there is not and never can be for us reality outside of the Ātman (a universe outside of our consciousness). Both consequences mark the climax of the philosophical conceptions of the Upaniṣads, the first for theology, the second for cosmology, and together they seem to bar any further progress in philosophical thought.

By the side of waking, dreaming and deep sleep there is found a fourth and higher condition of the Ātman viz. turīya. The first three states are denoted by the mystical names Vaiśvānara, Taijasa and Prājña. The waking soul is called Vaiśvānara perhaps because all men in their waking hours have a world in common, but in dreams each has his own. The dreaming soul is called Taijasa probably because then the Atman alone is its own light. The deep sleeping soul is called Prājña because in deep sleep the Ātman is temporarily one with Prājña Atman i.e. Brahman. Turīya is the state of meditation. It becomes absorption when subject and object, the soul and God, are so completely blended into one that the consciousness of the separate subject altogether disappears.

What becomes of man after death ? This question leads us to that doctrine which, if not the most significant in the Indian conception of the universe, is yet certainly the most original and influencial. The doctrine of the transmigration of the soul, from Upanishad times down to the present, has held a foremost position in Indian thought, and exercises still the greatest practical influence. As the seed of the plant survives, so also at death the works of a man remain as a seed, which sown afresh gives rise to a new existence in exact correspondence with his character. He who does good will be born good; he who does evil will be born evil. This conviction begets not only a real consolation in the sufferings of existence; but is also a powerful incentive to habitual right conduct.

Love of life is the strongest of all the instincts in human nature. We desire a long life for ourselves and our friends; we congratulate those who attain it and commiserate those who are called before their time. When we console ourselves over the death of a relative by recalling the sufferings, perils and hardships, from which he has escaped, this is the voice of reflection. A purely natural feeling expresses itself differently. It tells us that the loss of life is the most serious by which a man can be overtaken; that the most severe punishment is always that of death. Indeed so strong in us is the instinct for life that our whole existence is nothing more than this desire unfolding itself in space as the body and in time as life.

The Ātman is the sole reality, and the intuitive knowledge of the Ātman is emancipation. In these propositions is contained the metaphysical truth of the Upanishads. Emancipation consists in the consciousness of unity with Atman as the first principle of all things. It is essentially on one hand an annihilation of all desire, and on the other an annihilation of the illusion of a manifold universe.

Every theory of the universe includes judgements on the relative value or worthlessness of objects and thereby secures an influence on our practical conduct. Every philosophical system therefore has an ethical side, and it is precisely this side to which our feeling attaches so great importance that we are inclined to estimate the value of a philosophical theory of the universe by the ethical consequences which have resulted or may be derived from it.

The clothing of the doctrine of emancipation in empirical forms involved as a consequence the conceiving of emancipation, as though it were an event in an empirical sense; from the point of view of causality, as an effect which might be brought about or accelerated by appropriate means. Now emancipation consisted on its external phenomenal side (1) in the removal of the consciousness of plurality and

(2) in the removal of all desires. To produce these two states was the aim of two characteristic manifestations of Indian culture :-

(1) Yoga, which by withdrawing the organs from the objects of sense and concentrating them on the inner self endeavoured to shake itself from the world of plurality and to secure union with the Atman,

(2) Sannyāsa, which by the "casting off from oneself" of home, possessions, family and all that stimulates desire seeks laboriously to realise the freedom from all the ties of earth, in which a deeper conception of life in other ages and countries also has recognised the supreme task of earthly existence, and will probably continue to recognise throughout all future time.

– Dr. B. R. Modak

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The Path of Hari is only for the brave and not for cowards. One must be prepared to offer one's head before thinking of taking the name of God. He who is prepared to sacrifice his own son, welath, wife and even head, will alone enjoy Supreme Bliss. People prepared to lose their lives take a plunge in the ocean to gatna pearls. They challange death in the face and to. they are relieved of their heart-pangs. While those standing on the shore enjoying fan, do not get even a cowrie. The path of devotion is a flame of fire.

– Gurudev R. D. Ranade

(in Mahatma Gandhi & Hindi Saints P.44)

The Academy of Comparative Philosophy & Religion

(A.C.P.R.)

I. Dr. R. I. Ingalalli, Prof. & Chairman Dept. of Philosophy, Karnatak University, Dharwad delivered his lecture an "Ethics of Upanishads on 26-1-2000. The lecture appears as an article in this issue of Pathway to God.

Jagadguru Sri. Sri. Sri. Dayanandpuri Mahaswamigalu of Sri. Gayatri Peetha Maha Samsthana, Hemakuta, Hampi delivered a lecture on "One God, One World, One Humanity", the very theme of A.C.P.R. on 9-2-2000. Mahaswamiji explained by a number of practical examples that God is the same whether we call him Shiva, Allah or Father in Heaven, when we look through the eyes of our soul. Likewise, the world is the same, though we cross from one country to another country or from one continent to another continent, fly in aeroplanes or travel in ships or railway trains. The change is only in climate & corresponding different hues & colours in environment. In the same way, people in different coutnries may talk different languages, may have different likes & dislikes or ways of culture, but man is essentially the same everywhere with the play of his ego, his pleasures & pain, happiness and unhappiness and his unending search for permanent happiness in the materialistic world. His lecture was appreciated by one and all.

Activities at A.C.P.R.

Discussions at a meeting of Associates of ACPR, 23-1-2000

Activities at A.C.P.R.

Dr. R. I. Ingalalli delivering the lecture on Ethics of Upanishads

Secretary M. B. Zirali introducing Jagadguru Sri Sri Sri Dayanandpuri Mahaswamigalu

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10.	Sri. H. N. Biradar of Bijapur	Rs. 75/-
11.	Sri. S. R. Patil of Bijapur	Rs. 75/-
12.	Sri. S. V. Aligar of Dharwad	Rs. 75/-

Total Rs. 900/-

Date : 4-4-2000

M. B. Zirali
Secretary, A.C.P.R., Belgaum.